

T H E
Near Approach of
C H R I S T's
K I N G D O M,
Clearly proved by Scripture.

With a certain Account of the Signs of the present Times relating thereto. As also,

That the Conversion and Restauration of *Israel* will be after the Lord's coming.

That after the Lord's coming, most of the great Plagues mentioned in the *Revelations*, will be poured out upon the Earth, and the Wicked.

That the Beast and the False Prophet will be then taken alive.

That all the Christians that came in by Christ of the Gentile Race, were termed Heathens, in the Old Testament. And that the Law and Gospel speaks but to them that are under it.

That after the Fiery Tempest, the Heavens and Earth will be renewed, and all things restored as in the beginning.

L O N D O N,
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Advertisement.

The most material points that we are in controversy about, are already answered, which Books are to be sold at the same Bookfellers, and of a small price, that thereby they may be the easier had by all. There will other Books come forth in a short time, so as by Gods assistance, all the disputable places, and most of the figurative speeches will be by the word it self, fully and clearly explained.

ERRATA.

Page 48. l. 27. from the top, r. 1 Pet. 4. 12.



TO THE
K I N G,
AND

Parliament.

THIS Treatise giving an Account
of the *Certain Signs of the*
Times, and the *near approach of*
the coming of the Lord, is humbly present-
ed, That they may know what God is
going about to do, so as to prepare for
the coming of Christ. 'Tis therefore most
humbly hoped our most Gracious King,
with the Great Council of the Nation,
who have so wonderfully appeared for
the Defence of the Protestant Religion,
may be further instrumental to the Glo-
ry of God, in encouraging the know-
ledge of the Truths herein contained.
God grant His Majesty to be a Blessing to
the Nations till the Lord comes.

TO

TO THE READER.

Christian Reader,

WHEN I heard of those often repeated Earthquakes, the like whereof the World never produced; and that it is according to the Word of the Lord that there should be Earthquakes in divers places, with distress of Nations, &c. when these things come to pass, the Lord hath bidden such as have an Interest in him, then to look up, and to lift up their heads, for their Redemption draweth nigh, Luke 21. 28. The thoughts of which, set me on a fervent longing desire for the coming of the Lord, and drew out my heart in more ardent desires after him; whereupon I took to the Lord's direction, resolving to search the Scriptures with more diligence than ever I had done, the which I no sooner had performed, but I found the certainty of the coming of the Lord, and that it was very nigh at hand; but still I was to seek how, and in what manner; for I could then no ways make the Old and New Testament agree, neither did I then rightly understand any of the figurative speeches; and finding it too
hard

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hard for me, I was much troubled thereat; but as I had taken to the Lord's direction in the search of the Scripture, whereby I came to the assured knowledge of his coming; so I also would, according to the advice therein, seek to the Lord for knowledge to understand the secrets therein contained, as Prov. 2. 3, 4, 5, 6. for he is the wonderful Counsellor, and the mighty God, Isa. 9. 6. The which, when I so did, the Lord more and more inlightened my understanding in his Word: So as I do wholly acknowledge the discovery of these great and hidden Mysteries was from the Lord, and attained according to the way directed in his Word, which is by prayer and diligence.

This small Treatise, being an Essay, containeth the plain Heads easie to the apprehension of any, that thereby all these great things might the better be registered in their memory, so as to sink down upon the heart. The other Book, being somewhat more difficult for them to understand, that are not well vers'd in the Word, and understand not the way of Scripture speaking: For therein is most of the figurative speeches opened by the Key of the Word; that is, by joyning Scripture to Scripture, and in not leaving any other Scriptures to contradict what is said; whereby the true meaning of the Word is clearly explained. But these great Mysteries were to remain a secret to the time of the end, according to the Word of the Lord in Daniel, chap. 12. 4. And in Zech. 14. 7. It is said, It shall come to pass, that at evening time it shall be light. And in that God has made choice of so weak an Instrument, it is that

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that his power might the more eminently appear therein; and that the Infinite God hath now at this evening time caused the true meaning of his Word to be discovered; it is an infallible Sign of the certain near approach of the coming of the Lord; for whose coming, if we prepare, we shall be certainly happy; but if you will put the day far off, it will then come on you as a snare, Luke ch. 21. v. 34, 35. in which you will be destroyed; but if you will be as earnest with God for your selves, and so continue, as I have been earnest with the Almighty for the generality of you all; I make no question but you will be for ever blessed; for if we will not be wanting to our selves, God will not be wanting to us: Now that we, and the generality of the Christian World, would seek the Lord, whilst he is to be found; and that the Warnings he gives us to prepare for his coming, might so awaken us, as that we may be found with our Lamps trimmed, and our Lights burning, is the earnest prayer of

Your Friend and Servant
in Christ Jesus,

M. M.

A certain Account of the Signs of the Last Times. The Coming of the Lord. The Destruction of *Babylon* : With the Christians that remain in their Wickedness. Also the Calling in of the Jews. And the Restoration of all things.

Chap. I.

A necessity of being ready prepared for the Lord's Coming ; lest that Day should come upon us unawares, which is very near at hand.

NOW we, not apprehending the dangerous condition that we stand in, by reason we falsely imagine that the New Everlasting Covenant is made with us ; when now the Believers are but Heirs with *Israel* of the same Promise ; but because Christ said of them that were given him of his Father, to be his standing Witnesses thro' the World, that none should pluck them out of his hand. And the Apostle speaking of the Churches that first trusted in Christ, which had the abundant pourings forth of the Spirit upon them to secure their standing, and thereby they generally stood, which in Scripture, the *major part* is reckoned for the

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whole

whole. And the Spirit was also given to confirm the Gospel to the World, and the following Generations, as will be abundantly proved; but we having been in a mistake as to these things, have thought it no concern of ours to know whether the Lord is coming or not. But we also by misunderstanding the words of the Lord, when he sent forth his Disciples to teach all Nations, saying, *He that believeth shall be saved*. That is, they that believed the Doctrine which Christ sent them forth to teach; in which was included the conditions of man's salvation, the which, whosoever accordingly believed, should be saved; and they which believed not, should be damned. Now these words were but of force to them that believed, and to them that refused believing; for unto whom the Word never came, they cannot be damned for not believing that which they never heard. And the Apostle saith, *That what things soever the Law saith, it saith to them who are under the Law*, Rom. 3. 19. Rom. 2. 12. So likewise what the Gospel saith, it saith to them that are under the Gospel, that is, to them that have the Gospel, and obey; or refuse to obey the same; to them accordingly does the promised mercies, or otherwise the threatned judgments belong. And tho' St. John saith, *He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 John 5. 12. Yet these words do not exclude all them which have never heard of the Son, so as that none of them should ever have life by the Son; for there will be a Redemption

in the World to come, as will be proved. And when Christ comes to judge the World, and at the last and final Judgment, they are all said to be judged according to the deeds done in the body, whether they have been good or evil, *Mat. 25. 35. Mat. 7. 21. Mat. 16. 27. Rom. 2. 6. 13. 1 Pet. 1. 17. James 1. 22. Rev. 20. 12, 13. 1 Tim. 6. 18, 19. Rev. 2. 23, 26.* And tho' in the Parable of the Sheep and the Goats, there is but two sorts mentioned, yet there is a third included, in as much as the Poor, and Children, were not capable to be made partakers of the Blessing, or the Curse, in their doing, or not doing good to God's Elect: And therefore the word *all*, to them on his left hand, is not mentioned, when he sentenced them to everlasting fire, *Matth. ch. 25. v. 41.* And whereas it is said, *all Nations*, it is but meant all the Nations that have the Gospel. And St. Paul saith, *The Lord will come to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, 2 Thes. 1. 8.* The word *all*, he here mentions not, but he chiefly includes them that have the Knowledge of God, and of the Gospel of the Lord Jesus Christ: For the Gospel speaks to them that have the Gospel, yet in works deny it, in that they will not yield obedience to it. For it is declared in several places of Scripture, too many to be here set down, that the Jews will be called in, when the Lord again comes, and they do no ways obey the Gospel, and then according to the word,

the Lord he will gather in others with them, *Isa.* 56. 8. These things being abundantly proved in a Book that is coming forth, of which I shall here set down some few proofs.

Chap. II.

The Restoration of Israel.

THat the Restoration of *Israel* will be at the time, when the Nations round about, are judged in the Valley of *Jehosaphat*; and whereas the Lord saith, *Assemble your selves, and come up all ye heathen round about,* Joel 3. 11, 12. This is spoken to those that have *Israel's* Land in their possession, and unto them that are their Oppressors: And the reason why they are termed *Heathen*, was because there was no other then, but Jews and *Heathen*; and that then not only the back-sliding Christians, which were afore prophesied of, were so term'd, but also the best of Saints, that came in by Christ of the Gentile race, are likewise termed *Heathen*, as in 2 *Esd.* 2. 34. *I say unto you, O ye Heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest.* And what the Law and Gospel saith, it saith to those that are under the Law and Gospel, *Rom.* 3. 19. *Rom.* 2. 13, 14, 15. as Christians and Turks: For the backsliding Christians, are those that are under the condemning power of the Law and Gospel; and also the Turks acknowledge the true God, but in Works deny him, and therefore fall under the condemning power of the Moral Law. And whereas the Lord saith, *Come up all ye Heathen,* Joel 3. 2.

now

now the word *all*, in Scripture, doth not include the whole, and the Conversion of *Israel* will also be, *When Saviours come upon Mount Sion, then the Kingdom will be the Lord's*, *Obad. v. 21.* Then it is *Israel* shall see him whom they have pierced, and mourn over him, *Zech. 12. 10.* *Rev. 1. 7.* And after the Lord descends upon *Mount Olivet*, *Jerusalem* will be built, never more to be destroyed, *Zech. 14. 10, 11.* and the Wicked never more to have a prevailing power against *Israel*; And the Lord Christ saith, *That Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, *Luke 21. 24.* Which shews the Gentile Power will be wholly taken away before *Jerusalem* will be restored.

Accordingly *St. Paul*, where he speaks of the Conversion of the Jews, turns them to *Isaiab*, where the Lord is there declared to come to judge the World, *Rom. 11. 26.* *Isa. 59. 17, 18, 19, 20.* and God by the same Prophet, ordered Proclamation to the end of this world, *Say ye to the daughter of Sion, behold thy Salvation cometh, behold his reward is with him*, *Isa. 62. 11.* Which shews, their Salvation is not to be, till the time of the power of this wicked world is ended; and therefore it is said, when the Lord comes, that the Beast, and false Prophet will be taken alive, and cast into a lake of fire burning with brimstone, so as time for them, and the wicked of this World, shall be no longer, *Rev. 19. 20.* Therefore *St. Paul* bids the Church, *1 Tim. 6. 18, 19.* *Do good, that they be rich in good works, ready to*
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distribute,

distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life. Thereby shewing there is another time after this time, before Eternity, in which the Saints will be blessed, and then it is that Israel will be saved with an everlasting salvation, *II. 45. 17.* the which will be at the time of the restoration of all things, *Acts 3. 20, 21, 22.* And he shall send Jesus Christ, which before was preached unto you: Whom the Heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began. For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And now is this Scripture ready to be fulfilled.

Chap. III.

The Coming of the Lord.

Saint Paul saith, *I Thes. 4. 16, 17.* For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Whereas the Apostle here saith, we which are alive, all know, that in this (we) the wicked are not included; neither in this (we) are all the righteous then living included, but by this (we) he comprehends those that were to bear their testimony

simony to the Gospel, as the first Churches did, and as the standing witness hath continued to do; the which are those who are said to be clothed in Sackcloth, and lie in the street of the Great City, which is spiritually called *Sodom*, and *Egypt*, &c. *Rev. 11. 8.* and these are those that are said will be caught up in the clouds to meet the Lord in the Air, and these are the Elect that cry day and night unto him, *Luke 18. 7.* but the other Believers will be gathered, according as by the Lord is declared; *Luke 17. 34, 35.* *There shall be two men in one bed, the one shall be taken, and the other shall be left; two women shall be grinding together, the one shall be taken, and the other shall be left.* And the Lord saith, *It will be as in the days of Lot.* Whereby it doth also appear, that the other Believers will be lifted out of danger by the Angels, as *Lot* was out of *Sodom*, whilst the Wicked will be left, to receive part of their punishment here. And those that are thus to be taken and gathered, are those that have the Gospel, and live in obedience thereunto. But as for *Israel* that now own not the Gospel, they shall be called in, according as the Lord by the Prophets hath declared to them, (whose testimony they have received) and they likewise shall be brought to *Jerusalem*, as it is written, upon Horses, and in Chariots, and in Litters, and upon Mules, and swift Beasts, *Isa. 60. 6, 7, 9.* *Isa. 66. 20.* And then it is, that *with weeping and supplications, the Lord will lead them, Jer. 31. 9.* For the Lord will keep to his usual way and method

in bringing them home, by a sense of their own miscarriage, before he giveth them the Holy Ghost. And tho' the Apostle saith of them that were chosen, to bear their testimony to the truth, that they should at the coming of the Lord be changed in a moment, in the twinkling of an Eye: Yet the others that are then saved, will not then be so suddenly changed, neither will their natural body then, be changed into a spiritual body, but their natural body will be then healed of all infirmities, and their mind also, 2 *Esd.* 6. 26. And when their time of returning will be, then will others of the Heathens, *of all Languages of the Nations, take hold of the skirt of a Jew, saying, we will go with you, Zech.* 8. 23. For as there was a mixt multitude went out of *Egypt* with *Israel*, so again when *Israel*, which will then be his Elect, *Ro.* 11. 28. which will be gathered from the four winds, into which the Lord hath scattered them, then also there will a mixt multitude of the Heathen go with them, according as it is said. But the poor Christians that have lost their Day and Season of Grace, will not be so permitted to do.

And tho' at first the Lord will lead *Israel* with weeping, and supplications, yet also their return to *Sion*, will be with singing, *and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away, Isa.* 58. 11. And also it will be after the Lord comes, that most of those great Plagues mentioned in the *Revelations* will be poured forth upon

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upon the wicked of the Earth, so that according as it is said, *they shall gnash their teeth and melt away*, *Psal. 112. 10.* after which will come the storm mentioned in the *Psalms*, of Hail, Fire, and Brimstone, which will be the portion of their Cup, *Psal. 11. 6.* and then, as *Isaiah* saith, *The Hail shall sweep away the refuge of lies*, *Isa. 28. 17.* Now this is spoken to them that have the word, for we are not permitted to judge them that are without, *1 Cor. 5. 12.* Now whereas *St. Peter* saith, *The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat*, *2 Pet. 3. 10.* These words of the Apostle have a two-fold meaning, first, he hath an allusion to the figurative Heavens and Elements, which by fire will be dissolved or burnt up; secondly, the Airy Heavens, and Material Earth, will be purged, or purified by the tempest of fire, so as the outward face of the Earth will be burnt up. And then again God will make all things new, at which time the raised Saints will be in the glorious Tabernacle, and the Believers, and *Israel*, and all the promised Elect, which the Lord will call in at his coming, will be secured in the Holy Land, and between *Mount Olivet*, *Zech. 14. 4, 5.* This is further proved by Scripture, and explained in the fore-mentioned Book.

Chap. IV.

Be ready for the Coming of the Lord

WO to the Christians that shall be found in darkness at that day; and tho' Christ said, *Of that day and hour knoweth no man*, *Mark*

10 *Be ready for the Coming of the Lord.*

13. 32. But however, he hath left upon record the certain Signs of the times, which when they are seen, he bids such as have an interest in him, *lift up their heads and look up, for their Redemption draweth nigh*, Lu. 21. 28. thereby shewing, that all that expect to have an interest in him, must prepare for him. For it was those that would not take the warning, both in the Old World, and in the time of Lot, that were destroyed. And also the Lord said of the Jews, that they were a *wicked and adulterous generation, which could discern the face of the sky, but could not discern the signs of the times*, Matth. 16. 3. The which became destructive to them; but St. Paul saith, *Ye are not in darkness, that that day should come upon you at unawares*, 1 Thes. 5. 4. And blessed will they be, that upon the warning the Lord gives them, will so prepare for him, as to have their Lamps trimmed, and their lights burning. For the Lord compareth himself to a man that took a long journey, and gave to every man his work and commanded the Porter to watch. And the Lord saith, *watch ye therefore, lest coming suddenly, I find you sleeping*, Mark 13. 34, 35, 36, 37. These places shew the dreadful condition those Christians will be in, that will not take warning by the Signs given by him; and the Lord also saith, *If the good man of the house had known what hour the Thief would have come, he would have watched, and not have suffered his house to have been broken through*, Luke 12. 39. For as the Thief comes to destroy, so the Lord will come to the destruction of them that profess

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profess they know him, yet will not make preparation for him.

Chap. V.

The Signs of the Times.

NOW as concerning the Time, and the Signs of the Time; that is, that the time of the Signs and Wonders, to the time of Christ's coming, and afterwards, till such time as the Wicked are taken off from the Earth, it doth clearly appear, will be forty five years; according to which time *Israel* lay in the Wilderness, and were Conquering their Enemies in the Land of *Canaan*, before they were peaceably settled there; for in numbers it is said, *According to this time, it shall be said of Jacob and of Israel, what hath God wrought? Numb. 23. 23.* The like is said in *Micah*, *According to the days of thy coming out of the land of Egypt, I will shew unto him marvellous things, the nations shall be confounded at all their might, Mich 7. 15, 16.* And it is said in *Zechary*, *14. 3. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battel.* And in *Daniel* there is just forty five days difference in the number of the days, and he is said to be blessed that comes to the last number, *Dan. 12. 12.* And that we are now far gone in this forty five days of years, is certain, by the Signs of the Times; and if they began in 1663. when the great Blazing Star appeared, which the Astronomers said was a Rod to whip the Earth withal: And since we have had Signs in the Sun, and in the Moon, and oft repeated
Blazing

Blazing Stars, according to the Word of the Lord, Luke 21. 25. or whether the beginning of the limited time was, when the Evil Spirits mentioned in the *Revelations*, Chap. 16. 13, 14 came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, which has gathered together the Kings of the earth, to the battel of the great day of God Almighty. And by these the World is now in an uproar, as in, 2 *Esdra*s 9. 3, 4. and also the Lord saith in Luke, Chap. 21. 25, 26, 27. *There shall be distress of nations, with perplexity, the sea and the waves thereof roaring, mens hearts failing them for fear, and looking after those things which are coming on the earth, for the powers of heaven shall be shaken.* By which is meant the ruling powers of the earth, which in Scripture, is also called the Heavens. And then it is the Lord will come, as in ver. 27. *And then shall they see the Son of man coming in a cloud with power and great glory.* And it is also given us as a Sign of the Lord's coming, the often breakings forth of fire out of the earth; altho' History gives us an account that the Mountains were fired before Christ came. The Romans being formerly the afflicters of the natural Seed of Jacob, as since they have also been of the adopted Seed of Jacob, for which, with their other abominable sins, the anger of the Lord has been kindled against them, yet before the coming of the Lord, it is declared by the Angel to *Esdra*s, *There shall be confusion in many places, and fire shall be oft sent out again,* 2 *Esd.* 5. 8. which

which hath lately in a wonderful manner been fulfilled.

Now all along in the Scripture, the Afflictions of the Natural, and of the Adopted Seed are joyned together; so here in *Isaiab* 5. from the beginning to the 14. verse, in a particular manner treats of the miscarriage, and punishment of the natural Seed of *Jacob*. And beginning at the 14th verse to the 24th treats of the punishment of the adopted Seed of *Jacob*. For in the 16th verse he saith, *The Lord of Hosts shall be exalted in Judgment*: At which time the Lambs shall feed after their manner. Therefore this is to be fulfilled when the Lord again comes: Against which time it is said, *Isa. 5. 14. Hell hath enlarged her self, and opened her mouth wide without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.* This doth evidently appear, that Hell hath enlarged her self by these often torrents and rivers of Fire, Pitch, and Bitumen, which God hath lately sent out thence. According to the Word of God in *Deuteronomy*, Chap. 32. 22. *For a fire is kindled in mine anger, and shall burn to the lowest Hell, and shall consume the Earth with her increase, and set on fire the foundations of the Mountains.* By these words we are to understand, that the fire of Hell and the fire in the Foundations of these Mountains extendeth it self from the one, to the other: This is further treated of in a Book that is to come forth. And it is also said in *Isaiab* 30. v. 30. For Tophet is ordained of old; yea for the
King

King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord, like a stream of Brimstone, doth kindle it. This Tophet here spoken of, is Hell; the King for whom it was prepared, is the Devil; but Man, that is insnared by him does also fall into it. For the Lord saith, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, Matth. 25. 41.* But all Hell will not be fired, till the last and final Judgment, when all the dead will be judged, *Rev. 20. 14.* And whereas it is said, *The pile thereof is fire and much wood:* That is, much combustible matter fit for fuel, as Brimstone, Pitch, Sulpher, Bitumen, Coperas, and the like. These things the Lord hath so placed; and by his breath and command, he hath kindled it. And it is said of the Beast, and false Prophet, that after the Lord comes, they were both taken, and cast alive into a Lake, of fire burning with Brimstone, *Rev. 19. 20.* which Lake is already kindled, into which they shall be cast, which reacheth to the lowest Hell.

Chap. VI.

Whirlwinds from the Lord.

NOW are the Whirlwinds of the Lord gone forth according to the Word of the Lord: *Behold, the Whirlwind of the Lord goeth forth with fury, a continual Whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider, Jer. 30. 23, 24.*

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These Whirlwinds are the continual afflictions, wars, and commotions which are upon the Earth, which will not cease, till the Lord hath performed the intents of his heart. These things also are set down for them that have the Scripture, to consider of, that thereby they may know what the Lord is going about to do, as to understand the time of their visitation. And again it is said, *Come near ye Nations to hear, and hearken ye my people: let the Earth hear, and all that is therein, the World, and all things that come forth of it. For the indignation of the Lord is upon all Nations, and his fury upon all their Armies.* Isa. 34. 1, 2. And of this time the Lord saith in *Esdra*; *For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction. For now are the Plagues come upon the whole Earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him,* 2 *Esd.* 15. 26, 27. This being according to that in *Jeremiah*, *That these Whirlwinds of trouble shall not cease in the world, until the Lord have performed the intents of his heart;* Which is, in making his Enemies his Footstool, and in coming to take his own great Power, and Reign, and to restore his People.

And the Lord saith to his people concerning this present time; 2 *Esd.* 16. 39, 40, 41. *Even so shall not the Plagues be slack to come upon the earth, and the world shall mourn, and sorrow shall come upon it on every side. O my people hear my word: make ye ready to the battel. And in those evils,*

oils, be even as Pilgrims upon the Earth: He that selleth, let him be as one that fleeth away: And he that buyeth, as one that will lose: He that occupieth Merchandice, as he that hath no profit by it: And he that buildeth, as he that shall not dwell therein, &c. And it is said in the 47. v. And those that occupy their Merchandice with Robbery, the more they deck their Cities, their Houses, their own possessions, and their own persons, the more I will be angry with them for their sins, saith the Lord. By this robbery is meant all unjust gain, and unlawful dealing with one another.

*And the Lord saith, Isa. 2. 11, 12. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And the like the Lord saith in Malachy, Chap. 4. 1, 2. For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch. But unto them that fear my Name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as Calves of the stall. And the Lord saith, Mat 7. 19, 21. Every Tree that bringeth forth good fruit, is hewen down and cast into the fire. And he also saith, Not every one that saith unto me Lord, Lord, shall enter into the King-
dom*

dom of Heaven: But he that doeth the will of my Father which is in Heaven. For when the Lord comes it will not serve our turns, to say, that we believed in his Righteousness for Salvation. But how we have obeyed him, in doing the will of his Father which is in Heaven, that thereby his Righteousness may be imputed to us. Who is become the Author of Eternal Salvation to all them that obey him. Heb. 5. 9. For now it is not with us, as it was with the Gentiles at their first Calling in, who had never heard of Christ, nor what he required of them. But it is with us, as it was with Israel, from whom God expected an improvement of their day and season of Grace, the which for their not doing, they were cast off. Therefore St. Paul saith, Rom. 11. 20, 21. If God spared not the Natural branches, take heed lest he also spare not thee. Thereby shewing, that we stand no surer than Israel did. Therefore he saith, ver. 20. Be not high minded but fear.

Therefore let all that desire to have an interest in him, humble themselves under the mighty hand of God, that he may exalt them in due time. And the Lord speaking of his second coming, saith, 2 Esd. 6. 23, 24. The Trumpet shall give a sound which when every man heareth, they shall suddenly be afraid. (This every man here doth but signify the greater part, for it will be a time of rejoycing to Saints) 24. v. At that time shall Friends fight one against another like Enemies, and the Earth shall stand in fear with those that dwell therein, the Springs of the Pountains shall stand still, and in three hours

hours they shall not run. Which accordingly has been fulfilled concerning the Fountains of Waters, they have already stood still, when the great Earthquakes were in *Cisly*. And also it was given as a Sign of the Lord's coming, *that there should be monstrous Children brought forth,* 2 Efd. 5. 8. Which accordingly in these last years hath been in several Nations fulfilled.

CHAP. VII.

Signs in England.

AS God hath at this time shewed forth part of his wrathful indignation in those Nations that worship the Beast, and false Prophet; So in this limited time God hath shewed to us marvelous things, in Token of mercy and kindness, thereby to awaken us that his coming is just at hand; Whereby we might improve our Day and Season of Grace, so as to make preparation for his coming; that by so doing we might not be condemned with them that will not. And God in a wonderful manner has given us time and space of Repentance, in that he hath given us a King, who hath continued to us our liberty & opportunities of seeking God, which had it been otherwise, we might have been cut off, before these awakening Judgments came, by which the Lord calls to the *Inhabitants of the Earth to learn Righteousness*, Isa. 26. 9. So that thereby many might be awakened, and come out of their gross darkness. And also all of us, from a vain, and wicked, and loose Conversation. Now

as the other Nations have had awakning providences of God's displeasure, by the Earthquakes, and Fires, that have broken out of the earth amongst them, so God in a wonderful manner hath appeared amongst us in the miraculous Cure of four women, which the like was never heard of since Christ's time. Who in thinking and being persuaded the Lord was able to Heal them, became healed, Two of an extraordinary lameness, one of eighteen years continuance, using Crutches; the other having her thigh and ankle-bone out of joint from her childhood; And another of a Leprosie; and one of a withered hand from her childhood. These things being publicly known, and attested in the City of London. And the Lord having wrought these miraculous Cures upon these women, it ought to be considered of by us. For as the Lord came by a Woman, so after he arose, he appeared first to the Women. And now at the time of his second coming, he hath miraculously appeared in working of miracles on Women: And also another great and evident Sign the Lord hath given us of his coming; and that the great *Jubile* is at hand, by the miraculous springing up of a Field of Corn, without plowing or sowing, and of that goodness and quantity, the like was never before heard of since the first Creation, when all things sprang up of themselves; and this wonderful Crop springing up out of sixteen Acres of fallow Land, which formerly had been sown with Turneps. This Miracle was near *Maid-*

20 *Where the Armies are to be gathered.*

stone in Kent, being generally known, and accordingly published : This Land belonged to a Man that was very charitable to the Poor. Thereby the Lord also shewing, that in time to come, such will be abundantly rewarded ; For he saith, *The merciful shall obtain mercy*, Matth. 5. 7. And *he that giveth to the poor, lendeth to the Lord*, Pro. 19. 17. And it is said, *Cast thy bread upon the waters ; for thou shalt find it after many days*, Eccles. 11. 1:

Chap. VIII,

*Where the Armies are to be gathered together,
after the Lord comes.*

THE Lord saith in Revelations, ch. 16. 15, 16. *Behold, I come as a Thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew Tongue Armageddon.* Now here in these verses the Lord tells us how he will come ; and they are those that will be blessed, that are found watching for his coming; and that, when he does come, it is then he will gather together these great armies or people *to the place called Armageddon.* And in Joel there the Lord calls it the Valley of Jehoshaphat; *Let the Heathen be wakened, and come up to the Valley of Jehoshaphat : for there will I sit to judge all the Heathen round about*, Joel 3. 12. These words shew, 'tis after they are awakened by the coming of the Lord, that then they will be gathered together to the Valley of Jehoshaphat, for it is there the Lord will sit to judge the

Where the Armies are to be gathered. 21

the Heathen round about, that have *Israels* Land in their possession, as in the 3 *Ch.* 2 *ver.* And where this Valley of *Jehoshaphat* is, is made mention of in *2Chr.* 20. 26 *And on the fourth day they assembled themselves in the Valley of Barachah, for there they blessed the Lord: therefore the name of the same place was called, the Valley of Berachah unto this day.* And in this Valley *Jehoshaphat* blessed God for the great deliverance he had given them from their Enemies, which Enemies were those that were related to *Israel*; as *Ammon*, *Moab*, and *Mount Seir*. So those that are again to be there gathered, are those that pretend Relation to the *Christian Israelite*; as *Pope*, and *Turk*, and the negligent *Christian*, all acknowledging the true God, but in works deny him, For all the *Christians* that bear the name of *Christ* of the *Gentile* race, whether good or bad, are alike term'd *Heathen* in the *Old Testament*; *2 Esd.* 2. 34. For then there being no other than *Jews* and *Heathen*, they could be no otherwise expressed, as I have already by the word proved. Therefore the Lord here saith, *Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver, Psal.* 50. 22. And also accordingly the Lord saith to *Esdras*, that when he comes, it is then they will be gathered together, the which will be to the fore-mentioned place. For at, or about the time of his coming, there will be fighting together in their own Land; As in *2 Esd.* 13. 30, 31, 32, 33, 34. *And he shall come to the astonishment of them that dwell*

on the Earth. And one shall undertake to fight against another, one City against another, one place against another, one people against another, one Realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared. And when all the people hear his voice every man shall in their own Land leave the Battle they have one against another. And an innumerable multitude shall be gathered as thou sawest them willing to come, and to overcome him by fighting. Which fighting here, without doubt, will be like that of *Jacobs* wrestling with the Angel, which was by prayer for a blessing. But they having by their wicked practices (as in the 37 and 38 verses) lost their day and season of Grace, it will with them then be too late, as it was with *Esau*, to have the blessing. All these places agree in one and the same thing, that there will be fighting one against another at or about the time of the coming the Lord, and that it will be after the Lord comes that they shall be gathered together to *Armedgeddon*, or otherwise called the Valley of *Je-hoshaphat* there to be judged.

CHAP. IX.

The Everlasting Covenant and Crown of Life.

THE Everlasting Covenant and the Crown of Life, is one and the same thing. And when the Lord again comes, he will make that new everlasting Covenant with both the Houses of *Jacob*; in which Covenant, the true practical

cal believer will be then included; as coming in by the Lion of the Tribe of Judah, who are now but Heirs with Israel of the same promise, Gal. 3. 29. And then it is, *they shall no more teach every man his Neighbour, and every man his Brother, saying, Know ye the Lord: For they shall all know me from the least of them, to the greatest of them, saith the Lord;* Jer. 31. 34, 35, 36. Then it is, *His People shall be willing in the day of his power, in the beauties of holiness;* Psal. 110. 3. And then it is, *Israel shall be saved in the Lord, with an everlasting Salvation: They shall not be ashamed nor confounded world without end;* Isa. 45. 17. And then it is, *the Lord will rest in his love;* Zeph. 3. 17. Ezek. 37. 26, 27, 28. when Israel is put into a capacity never more to offend him.

And then is life crowned to the Soul, when they are thus secured by him. And then it is, *that sighing and sorrowing will fly away.* And then it is, *The days of his People shall be as the days of a Tree, and that his Elect shall long enjoy the work of their hands;* Isa. 65. 22. And then it is, *The meek shall inherit the Earth; and shall delight themselves in the abundance of peace;* Ps. 37. 11.

But the fore-mentioned promised new Covenant, will not be made with the rest of the Nations that then will be called in, as God by the Prophet hath declared, Ezek. 16. 61. And after the thousand years when Satan is again loosed, and the eminent glory of the Lord is not so visible among them; then Satan will again draw off some of them that are spared of those Nations

which are not secured by the everlasting Covenant; and fire shall come down from Heaven and destroy them. And then the Devil that deceived them, will then be cast into the lake of Fire and Brimstone, where the Beast and false Prophet are, and shall be tormented day and night for ever and for ever, Rev. 20. 3, 9, 10. From which words we are to take notice, the Lord here declareth the continuance of day and night, as also in *Psa. 89. 36, 37*. And after the Devil is cast into Hell, we read of no other than a temporal punishment inflicted on them of the Nations, that will not go up to worship the King the Lord of Hosts and keep the feast of Tabernacles, *Zec. 14. 16, 17*. And how many thousand years it will be after Satan is cast into the fire of Hell, before the final judgment, the Lord best knoweth; But by the word it is clear, it will be many thousand years. For God hath said, *He will keep Covenant and mercy to a thousand Generations*, *Deut. 7. 9*. And from Adam to this time, we cannot well reckon above a hundred Generations. For where St. Luke counts the Genealogy from Adam to Christ, he reckons up but about three score Generations, *Luke 3*.

And this fore-mentioned Kingdom, is the Kingdom of which the Angel told the blessed Virgin, *that Christ should Reign over the House of Jacob for ever, and of his Kingdom there shall be no end*, *Luke 1. 33*. This ever chiefly includes the ever of the world to come, in which time Christ will have his Reigning Power, and at the time of the last Judgment, when the Heavens and Earth

Earth are said to fly away, Re. 20. 11. The fore-mentioned Book explaineth the meaning thereof, fully making it appear by the word, there is two sorts of Heavens, and Earth; whereby it is clearly proved, that the Kingdom of Christ will have no end; according to the word of the Angel to the Blessed Virgin, and according to the word of the Lord in *Daniel*; *But the Saints of the most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever, Dan. 7. 18.* And God saith in *Isaiab*, *For as the New Heavens and the New Earth which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain, Isa. 66. 22.* For then it is, God will give *Israel* a place of their own, so as they shall move no more, 2 *Sam. 7. 10.*

But we not apprehending there is *three Evers, three Times, three Generations, and three Worlds* spoken of in Scripture, thereby we have been much in the dark concerning this world to come, And this world to come being the time that is chiefly comprehended in *Psal: 89. 2.* *For I have said, mercy shall be built up for ever, thy faithfulness shalt thou establish in the very Heavens. I have made a Covenant with my Chosen, I have sworn to David my Servant. Thy Seed will I establish for ever, and build up thy Throne to all Generations.*

Chap. X.

The Meaning of the Feast of Tabernacles being again kept.

NOW in that the feast of Tabernacles is again to be kept, when all the other great Feasts

Feasts are laid aside, *Zech. 14. 16.* it doth thereby appear, that when *Israel* and those of the Nations which are saved are first gathered, they will then again for some time dwell in booths, as *Israel* did when they came out of *Aegypt*. And therefore this feast to be kept for a remembrance in the ever of the time to come. But some may say, How can the Nations come up yearly to *Jerusalem*, the Journey being so far distant from some? But none need Question but God will make them of ability to do what he requires of them.

And whereas it is said, *That every one that is left of all the Nations.* That is, every one of the Nations that were left should go up yearly to *Jerusalem*; but not that it is there meant that every individual person of the Nations will be required to go up year by year unto *Jerusalem*, but some of the heads of the Nations. And therefore said in the 18 verse, *If the Family of Aegypt go not up, &c.* Then a National punishment is threatned.

Now what we find written in the old and new Testament, and nothing therein to contradict the plain meaning thereof, that will of certain be fulfilled in the plain and clear way, as it is expressed. But that is a figurative Speech, and not to be taken in the letter of the word, where we find other Scriptures in contradiction to it. There God hath a secret vail'd in it, which he reserves until such time as he will have it revealed.

But what God commands to be done; And what

what God declares he will have done; And what God hath sworn he delights not in; And what God hath absolutely promised to do; And what God hath sworn he will do; These things are to be taken as they are exprest, or we are apostatized from the truth.

And it is at the Restauration of *Israel*, that the Everlasting Covenant will be established, as to which time, God has sworn to *Israel*, *That he will not be wroth with them, nor rebuke them any more*, Isa. 54. 8, 9, 10, 11, 12. For then God will put his fear in their hearts, that they shall not depart from him, Jer. 32. 39, 40, 41. And concerning that time, *The Lord hath sworn by his right hand, and by the arm of his Strength, that he will no more give their Corn to be meat for their enemies, neither shall the Sons of Strangers drink the Wine for which they have laboured*, Isa. 62. 8. This promise will be fulfilled when *Jerusalem is made the praise of the earth*, as in the 7th ver. Which is at the time of the Restitution of all things when the Lord again comes, Acts 3. 20, 21, 22, 23, 24. And then it is, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob*, Rom. 11. 26. Isa. 59. 20. *Then shall the Lord roar out of Zion, and utter his voice from Jerusalem, and the Heavens and Earth shall shake, but the Lord will be the hope of his People, and the Strength of the Children of Israel*, Joel 3. 16. This *Zion*, or *Jerusalem*, is meant of the glorious Tabernacles spoken of, Heb. 8. 2.

But we all coming out of the Darkness of Popery, have lost the right apprehension of this Kingdom

Kingdom or World to come, whereby we are involved in great mistakes, so as to think the promised everlasting Covenant is now established, and that such as belong to it may fall foully, but not finally; but when that Covenant is established; then it is *that God will put his fear in to their hearts, so as they shall never depart from him*, Jer. 32. 40. But we, not understanding aright this Kingdom or World to come, which has been the causes of turning the plain word of God in the old Testament into figurative Speeches, and thereby made the Oath and Promise of God to *Israel* void; Of which St. Peter exhorts the Church to take heed to the sure Word of Prophecy, as unto a light that shineth in a dark place, 2 Peter 1. 19.

Chap. XI.

Where the Great Glory of the Lord will be, when he comes to deliver his people.

WHEN the Lord again comes to deliver his People, his infinite glory will then again be in the Clouds, in which will be those glorious mansions, into which he will receive his raised Saints, *John* 14. 2, 3. and there will be that *Tabernacle* which the Lord shall pitch, and not man, *Heb* 8. 2. which will be over the Land of *Canaan*, from whence he will descend to *Mount Olivet*, and also from the *Tabernacle* he will descend upon *Mount Zion*, and there will he make the place of his feet glorious, *Isa* 60. 13. For as the Lord formerly descended down in a Cloud

will be when he again comes. 29

Cloud into the Tabernacle, *Exod.* 40. 34. So the Lord will again descend upon *Mount Zion*. And as the Lord was over *Israel* in the Clouds, when *Pharaoh* was drowned in the Sea, *Exod.* 14. 19, 20, 24. So again the Lord will be in the Clouds when the Beast, and false Prophet shall be taken alive, and cast into a lake of fire burning with Brimstone, *Rev.* 19. 20.

And as the King of *Agypt*, and *Babylon*, with all their Prognosticators and Diviners, could not by them have any knowlege of their near approaching ruine; So will it be with those in our days; for they will not foresee the near approaching effedness or misery; according to the word of the Lord, *Isa.* 44. 25. *The Lord frustrateth the Tokens of liars, and maketh Diviners mad, that turneth wise men backward, and maketh their Knowledge foolishness*, This will again be alike at the time of *Jacobs* deliverance.

And it is said of Christ in *Isa.* 64. 1. *Oh that thou wouldest rent the Heavens, that thou wouldest come down, that the Mountains might flow down at thy presence.* V. 4. *For since the beginning of the World men have not heard, neither perceived by the Ear, neither hath the eye seen, O God! besides thee, what he hath prepared for him that waiteth for him,* 1 *Cor.* 2. 9. *Psalms* 31. 19. And oh! that there might be many amongst us, and elsewhere found, such as are true waiters for him, so as thereby to become the blessed of the Lord, and not found as the fruitless Fig-tree, which of the Lord received the curse.

MARK 11. 13. *And Jesus seeing a Fig-tree a far off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves, for the time of figs was not yet.* This Fig-tree was the representative of the body or generality of *Israel*, on whom the Lord when he came, found nothing but leaves only ; The which was only an outward shew and Form of Religion, having nothing of real holiness, and of upright walking amongst them, as in *Matth.* 23. 23, 24, 25, 26. 27, 28. For tho' the time of ripe fruit, as Figs, were not yet, yet there might have been green Fruit, as sincerity, and an upright and holy conversation. But as for *Israel's* bearing ripe fruit, it was not to be in this time, but in the time to come, after the ever of this time is past and gone. Then it is they will be made partakers of the continual fresh springs of the Spirit of God, which is *drinking of the River of his pleasures*, *Psal.* 36. 8. For then they will have an Inherent perfect righteousness, and that secured by the establishing of that now-promised *new-everlasting Covenant*, which will crown Life to the Soul, *Isa.* 45. 17. But *Israel* shall be saved in the Lord, with an everlasting Salvation: ye shall not be ashamed nor confounded without end. For the everlasting covenant when established, and the Crown of Life is one and the same thing, only two ways worded. And the Believer comes

The Remnant and first Churches. 31

comes in by Christ as Heir to that promised Covenant, *Gal. 3. 28, 29. Eph. 2. 12.* But the Believer in Christ is no longer a Believer, than he believes Salvation is to be had, according to the tenour of the Gospel (which is in the way of our love and obedience) no more than a Righteous man is a Righteous man in the day that he comitteth iniquity, *Ezek. 33. 13.*

Chap. XIII.

Concerning the Remnant and first Churches; and also the World.

BUT whereas the remnant and first Churches were fore-chosen of God according to the Counsel of his own will for the purpose he had determined for them, which was to bear their Testimony to the truth, and for the glory that should follow. And tho' they were not thus fore-chosen, for their fore-seen willing and running; yet afterward when they had embraced the Faith, they were to run for the price, for the hopes sake that was set before them, which is the Crown of Life, which was to be obtained by their willing and running, by which way it is to be attained by all that will lay hold on it. For when the Gospel was establisht, we that followed after were to take to the way, and keep the Rule set before us, *Heb. 2. 2, 3, 4.* And the Lord will be with us in his way, and never forsake any while they keep his way by walking in a holy and upright Conversation. And all that know the Lord by the Gospel, should go to him for strength, for he hath promised his assistance.

Now

tance with him, and accordingly be rewarded by him. And the people are condemned, not because they knew not God, but because they had no will to obey him; as in *Prov. 1. 30, 31.* *They would have none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.* And the Lord saith to the Jews, *John 5. 40.* *Ye will not come to me that ye might have life.* Thereby shewing, the door of mercy was wider open to them of *Israel*, than they were willing to embrace and improve the opportunity. And oh that we would not, as they were, be found alike guilty, and so be made partakers of the more severer vengeance. But on the contrary, that we would turn from all our evil ways, and *seek the Lord while he may be found, and call upon him while he is near, Isa. 55. 6, 7.* begging his assistance, that we may be able to withstand all our corrupt affections and inclinations; and if we are sincere therein, God will not be wanting to us. But if we have no love to his ways, *2 Thes. 2. 10.* nor will not obey him, *Prov. 1. 30.* and will not chuse his fear, *verse 29.* then for such, there remains no hope: For we shall stand or fall, according as we chuse or refuse obedience to his will. Now, we through the mistaking of some of the sayings of *St. Paul*, have made the Oath of God, and the general Call and Offer of mercy by Christ to all that will, according as it is tendred, lay hold of it, to be of no effect. Notwithstanding *St. Peter* fairly warns us, that in *St. Paul's* Epistles

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24 Signs when God leaves a People.

were some things hard to be understood; which some did wrest to their own destruction, 2 Pet. 2. 16. And could we no otherwise have understood the meaning of St. Paul, than in the contradiction of the God of Truth, it had been a less error to have thought St. Paul might have erred than to have made the Oath of God, and the general offer of mercy by Christ void by the misapprehending the words of St. Paul, so as to think that none but the Elect could be saved. But as the Prophet, for believing the old Prophet in the contradiction of what God himself had said, therefore was destroyed; for a Lion met him and slew him, 1 Kings 13. 17, 18, 19, 23, 24. This being set down for a warning to us, that we might not be alike guilty.

Chap. XIV.

What the Sign is when God for Sin intends to leave a Nation, People, or Person. And the Kingdom of God in this time, and the Kingdom of God in time to come, explained.

When God because of Sin, determines to leave a People, Nation, or Person to destruction, he then leaves them to delusion, and to blindness of mind, like as Pharaoh, Exod. 7. 13. Ahab, 1 Kings 22. 20, 21. and Israel, Psal. 81. 11, 12. And Christ spake to Israel in Parables; That by hearing, they should hear, and not understand; and seeing, they should see, and not perceive, Matth. 13. 14. For the Jews were then in expectation of the coming of the glorious King.

The Kingdom of God in this time. 35

Kingdom of God, which was foretold them by the mouth of all the Prophets; and therefore a Pharisee demanded of Christ, when the Kingdom of God should come. And he answered him, and said; The Kingdom of God cometh not with observation, [but more rightly exprest, as it is set down in the Margin of your Bibles, not with shew] neither shall they say, lo here, or lo there, for behold the Kingdom of God is within you, Luke 17. 20, 21. Christ, by these words sheweth, that in this time, he was but to have his ruling power in the hearts of his People. And by this it is clear, it is those that he rules in that are his. And this being the only visible Kingdom that God has in the time of this World; which Kingdom or People, is not in shew of this World's greatness and grandeur. This answer of the Lord, was quite contrary to what the Pharisee expected; for he only apprehended the Lord was to come to Reign, and restore all things, and not that he was first to come to suffer; and this proved a stumbling block to Israel.

But the Lord said in the following verses to his Disciples of his second coming, v. 23, 24, 25. For as the lightning that lightneth out of the one part under Heaven, shineth unto the other part under Heaven; so shall also the Son of Man be in his day. For the glory of that day will be such, as St. Paul terms the then time but night, to that approaching day, Rom. 13. 12, 13. And Christ concerning the Parable of his second coming and Kingdom, saith, Math. c. 13.

v. 41, 42, 43. *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity. And shall cast them into a Furnace of Fire: there shall be wailing, and gnashing of teeth.* Then shall the righteous shine forth as the Sun in the Kingdom of their Father.* Here the Lord declareth the time of the end of this World will be, when he cometh, at which time, the Power of this World will be taken from them, by his coming and sending his Angels to gather out of his Kingdom all things that offend, and them that do iniquity. By these words, nothing can be more plain, than that the Kingdom, which will then be Christ's, is this material World, from which, those that offend, and do iniquity, will then be cast out. Now from these words also, the Lord leaves himself scope, to take in those that are given him of his Father at his second coming, the which also will be his Elect, which is *Israel*, *Rom. 11. 28.* and other Nations mentioned in the Word, which will then be saved, and then will the way of the Kings of the East be prepared, *Rev. 16. 12.* And the forementioned Book sheweth, whom the Lord hath said shall likewise be spared; and all these will be brought to a sense of their own unworthiness, and so lay hold of mercy, before the wicked is destroyed, and therefore then they will not be offenders, when the wicked are cast out; so as the Lord may take in whom he will of the Heathen, and God will as well keep faithful to his promise at Christ's second coming, *in calling in*
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the Jews and others with them, *Isa.* 56. 8. as he did perform his promise to Christ when he first came, in calling in, and justifying the sinners of the Gentiles.

And in that Christ saith to his Disciples, in the 43th verse: *Then shall the righteous shine forth as the Sun, in the Kingdom of their Father.* Here Christ doth not say, all the righteous; therefore he hath his reference to the raised Saints, and the Witnesses that will be caught up in the clouds into those glorious Mansions or Tabernacles, which the Lord pitcheth, and not Man, *Isa.* 4. 5, 6. *Rev.* 21. 21. From which, they shall shine forth as the Sun in the Kingdom of their Father. In this portion, hath the Disciples their part; and when the Kingdoms of this World, are become the Kingdoms of our God, and of his Christ, *Rev.* 17. 15. Then it is that the Kingdom of this World, is become the Kingdom of their Father, into which they shall thus gloriously shine forth; and this is that the Apostle speaks of, *1 Cor.* 2. 9. likewise *Isa.* 64. 4. and *Ephes.* 2. 6, 7. and then they shall have their reigning power on the Earth, *Rev.* 5. 10. next under Christ their Supreme Head. Now the Lord all along whilst he was upon the Earth, spake but in Parables as to his second coming and Kingdom, *Matth.* 13. 34. by reason *Israel* being sinful, for which it was determined of God, they should be left to blindness, and that Christ should suffer by them; for tho' in other things they sinned wilfully, yet they ignorantly crucified the Lord of Life, *Acts* 3. 17.

And the Lord again speaking of his second coming, and of gathering the Nations; and by the Parable of setting the Sheep on his right hand, and the Goats on his left; *He saith to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World, Matth. 25. 34.* Now from the foundation of the material Heavens and Earth, there was no other Kingdom prepared but this World, which will be again restored. But the Law and Gospel speaking but to those that are under it; *Rom. 3. 19. and chap. 2. 12, 14.* The Lord might therefore have his reference to the foundation of the World that was laid in *Israel*, for the World to come; at which foundation, Christ was figuratively slain in the Paschal Lamb: And then was the Kingdom of *Ganaan* prepared for *Israel*, by their Enemies destruction. And the Gentiles that Christ shall find in obedience amongst the Christian Nations at his coming, will then be made the Inheritors with *Israel* of this Kingdom. For they were not only to be Heirs with *Israel* of the promised Everlasting Covenant, whereby Eternal Life is secured to the Soul; but they were also to have a share with them in their Inheritance: For of *Japhet* it was prophesied, that he should dwell in the Tents of *Shem*; and therefore this Kingdom may likewise be said to be prepared for them: And also at the restoration of all things, it is that *Israel* will be restored to their own Land; *Joel 3. 16. And then will God make her Wilderness like*

like Eden, and her Desert like the Garden of the Lord, Isa. 51. 3. And then it is Christ will have his peaceable Kingdom, Isa. 11. 9. They shall not hurt nor destroy in all my holy Mountain: for the Earth shall be full of the knowledge of the glory of the Lord, as the Waters cover the Sea, Isa. 65. 25. And in that day God will make a Covenant for them, with the Beast of the Field, and with the Fowls of Heaven, and with the creeping things of the ground; and he will break the Bow, and the Sword, and the Battel out of the Earth, and will make them lie down safely, Hosea 2. 18, 19. And then will God betroth them unto him for ever in righteousness, and in judgment, and in loving-kindness, and in mercies, v. 19. And then, this is the Peace the Lord hath declared shall be in the time of his Kingdom. But when Christ first came, he said, he came not to send Peace on Earth, but a Sword, Matth. 10. 34. For in this time, them that are the true Followers of Christ, the Devil will be still raising them up Enemies. And Christ saith to his Disciples, That in him, they might have peace; but in the World, they should have tribulation, John 16. 33. And likewise St. Paul saith, That after his departure, shall grievous Wolves enter in among them, not sparing the Flock. And also of their own selves shall men arise, speaking perverse things, to draw away Disciples after them, Acts 20. 29, 30. which accordingly followed.

Now whereas it is said, Prov. 16. 7. When a mans ways please the Lord, he maketh his Enemies to be at peace with him. This King Solomon spake

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of the natural Seed of *Israel*; which had they continued in the fear of the Lord, they had then been the Emblem of that peaceable Kingdom that is now to come: And they in this time should have been the Head, and not the Tail, and above only, *Deut. 28. 13*. But there never was any such promise made to the true Churches of Christ in this time; but on the contrary, they were foretold they should be afflicted, persecuted, and meet with fiery Tryals; neither were they to adorn themselves, *1 Pet. 3. 3*.

Chap. XV.

The Elect Church discovered. And why God suffered the Beast to arise to deceive the Nations. Also a twofold being in the Book of Life.

NOW Christ by his Word declareth that he would have an Elect Church or People throughout this World, that should never be deceived by the Beast, or false Prophet. And that it was to his Disciples which came of the remnant of *Israel*, unto whom Christ promised to be with to the end of the World, *Matth. 28. 20*. And that none should pluck them out of his hand. And tho' the first Gentile Churches that received the Word from the mouth of the Disciples, were likewise also Elected, and fore-chosen of God, and made partakers of the Holy Ghost; yet their succeeding Generations, were but raised to that from which *Israel* fell. And God foreseeing that the Gentile Nations that embraced the Gospel, would afterward fall away, by having no love to the Truth,

Why God suffered the Beast to rise. 41

Truth, but taking pleasure in unrighteousness, as *Israel*, and the People of Old had done, *Rom. 1. 21, 22.* therefore it was determined of God they should be left to strong delusions to believe a Lye: Because they received not the love of the Truth, that they might be saved, *2 Thes. 2. 10, 11, 12.* For which cause it was the determination of God, that all that dwell upon the Earth should worship the Beast, whose names are not written in the Book of Life of the Lamb slain from the foundation of the World, *Rev. 13. 7, 8.* That is, all the Kindreds, and Tongues, and Nations that dwell upon all the Earth, that the Beast had dominion over, should worship him, except those whose Names were written in the Book of Life, for the Word speaks to them that received it, and it was those fell into the snare, that had not a love to it, but took pleasure in unrighteousness. And *Luther* says, that the Beast, and false Prophet, are generally comprehended under one head, And the Lord saith, *Rev. 17. 8.* *And they that dwell upon the Earth shall wonder, whose names were not written in the Book of Life from the foundation of the World, when they behold the Beast.* Now, I have already proved by the Word in a Treatise concerning Election, that there was no Election through the first World of People, nor till after the miscarriage of *Israel* in the Wilderness. Then did the Lord secure a certain remnant of them to himself, at which time *Israel* was laid for the foundation of the World to come; for all that come in as Heirs to that World;

42 *A twofold being in the Book of Life.*

World, come in as the Seed of *Abraham*, and from that foundation, Christ was figuratively slain in the Paschal Lamb; and from that foundation, were the works of those unbelieving Jews finished that fell in the Wilderness when they refused to go to fight for the Land of *Canaan*. And because of *Israel's* uncarriage, the first Gentile Churches were chosen to partake of the Holy Ghost, and to bear their Testimony to the Truth; the which are said to be chosen before the foundation of the World, which foundation was *Israel*; the which choice, was not before them as to matter of time, but as to matter of choice and liking in God, rather to make choice of them that should ignorantly offend him, than them that had wilfully disobeyed him. And I also have proved, that the Eternal Purpose, has only a relation to the Eternity that lies before us; that the being chosen from the beginning, was no other, than from the beginning of the Preaching of the Gospel. And I have also proved, that the Decree was made, that the Entrances into Life should be made strait, after *Adam* fell, and how that straitness doth consist: And what is meant, by being of old ordained to this condemnation. And also I have proved in the Book in which the Faith of *Abraham* is explained, that them of the World embraced the Faith, in the Apostles time, and brought forth fruit, as it did in the Elect Churches. All these things I have made clear, which hitherto we have not rightly understood, which makes me the oftener recite them.

These

A twofold being in the Book of Life. 43

These things being proved, it makes it evident, that there was none Elected from the foundation but the remnant. And also the first Gentile Churches that were afterward Elected were long departed this life, before the Beast arose, so as there was none of them then to be deceived by him.

Now there is also a twofold way of being in the Book of Life. First, They that have their names there. Secondly, Those that have a part therein, and it is those that have their names there, that are Elected and fore-chosen. And after the first Gentile Churches were called in, their Children were taken into Covenant, and a Door of Mercy set open to all such as would take hold of the offer of Life according as it is tendered by Christ. Now if these have not their names put into the Book of Life when they are taken into Covenant, yet they have their part in the Book of Life, in performing the conditions upon which Life is offered by Christ (for those he will justify by his Righteousness, *Heb. 5. 9.*) The which name or part in the Book of Life, may not only be lost through negligence and prophaneness, but by adding or diminishing from the Word, *Rev. 22. 19. Deut. 4. 2.* And there are others also that have a part in the Book of Life, which will find Redemption in the World to come; for they were such as received not the Truth in the love of it, but took pleasure in unrighteousness, that the Apostle saith should be damned, *2 Thes. 2. 12.* And they were such as

heard.

44 *A twofold being in the Book of Life.*

heard the Truth, and would not believe to obey it, that the Lord gave Sentence against. But those that have had a longing desire after the Truth, and such as have not taken pleasure in unrighteousness, such will find Redemption in the World to come. And no young Children can take pleasure in iniquity: Therefore when all come to be judged according to their works, such will be cleared, *Rom. 2. 14. 15. Rev. 20. 12.* But I shall not here insist upon this Subject, because I intend hereafter fully to prove it. But by what the Lord saith, it is of dangerous consequence to take from the Word, as well as to add unto it.

Now the Gentile Christians, when they came to have no love to the Truth whereby they might be saved, but on the contrary, took pleasure in iniquity, God gave them up to worship the Beast; for when they would not be bound with the Cords of his Laws, and follow him in Love, Patience, and Humility, in expectation of the reward of the Crown of Life, when the Lord again shall come; then it was God permitted the Prince of Darkness to set up his pretended Kingdom, by which delusion they also lost the apprehension of the glorious Kingdom of Christ, which is now to come, and is very nigh at hand, which Kingdom has been foretold by all the Prophets, sworn to by God himself, *Psal. 89. 2.* declared by the Apostles: And because the Lord Christ spake but in dark Sentences and Parables, when he was upon the Earth, because that *Israel* being

being sinful, thereby might be blinded. Therefore he declared in Vision to St. John, how he would come, and of the glory of the New Jerusalem that should come down from Heaven, and of his reigning Power here upon the Earth; Also annexing those great threatnings mentioned Rev. 22. 18, 19 to any that should add or diminish to the words of this Prophecy.

Now all the Gentile Christians thus falling into delusion, so as when any of them come out of that darkness by the knowledge of the Word, it was evident to them, they could not be of that remnant that should never be deceived, by reason themselves knew, that they, or their Predecessors had been deceived by the Beast; but as to that Remnant Church or People, that the Word does thus bear witness to, I shall not here speak further of; but hereafter, by God's assistance, I shall declare who the Two Witnesses are, and then I shall make appear who this Church, and People, and Remnant are, to whom the Word doth thus bear witness to, and they to the Word: Whilst on the contrary, the Apostate Church, or great Harlot, bear not witness to the Word, nor the Word to her, any otherwise than to her condemnation. And our Predecessors being all involved in that darkness, whereby we have lost the true sentiments of the Word, and so mistakingly taking all that was said to the first Churches, and to Israel, at the restitution of all things, as tho' they now belonged to us, the which is of dangerous consequence, and whereby many like Ephraim

46 *Astrofold being in the Book of Life.*

person, feed on wind. And the Ordinances that were to be kept as they were delivered, mentioned 1 Cor. 11. 2. never came to our hands, by reason of which, every one hath placed their Faith and Church Government according to their several Opinions; in which all rest confident that they are in the right; the which begets in many a hatred one to the other. And now we are in division, as *Israel* was when the Lord first came, and the Christians being raised to that from which *Israel* fell, and falling into sin, as *Israel* did, whereby the second coming of the Lord, has been as little understood by us, as his first coming was by them. For the Prince of this World coming, which had no part in Christ, and the Nations of the World which had embraced the Gospel, again forsaking the Lord, and following after the Prince of Darkness, was therefore termed by the Lord, *The Prince of this World*; which Prince had no part in the Redemption purchased by the Lord, but the People of the World had, till they forfeited their Blessing, by having no love to the Truth, and by taking pleasure in unrighteousness, and so lost the knowledge of the Word by the Beast. Ingressing of it; by reason of which, the World again became over-spread with Darkness, the Remnant Elected, only retaining the truth of the Word, on true Light. But the Lord of his mercy, toward the end of the Reign of the Beast, caused Light to break forth, & so made chalice of Luther for that end, to bring the Gospel again much to Light,

A twofold being in the Book of Life. 47

Light, so as the People might, by the call of the Word, lay hold of the tender of Grace in the offer of Everlasting Life.

And now according to the Promise of God, at the end of the time, the Vision should speak, *Hab. 2. 3.* hath now caused the true meaning of his Word to break forth, that the great secrets therein contained might be revealed: But before the end of the time the word that *Daniel* prophesied of, was from him closed up and sealed, *Dan. 12. 9.* God said, *Go thy way Daniel: for the words are closed up and sealed till the time of the end.* And in *verse 4.* *Thou, O Daniel, shut up the words, and seal the Book, even to the time of the end: many shall run to and fro, and knowledge shall be increased;* likewise *Zech. 14. 7.* *But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light.* Now the Lord hath wonderfully caused the true meaning of his Word to break forth, whereby we may prepare for the coming of the Lord, and come out of all our mistakes, and from a loose and vain conversation before the severe Vengeance falleth, that we may not be made partakers thereof. And therefore he hath given us the knowledge of his coming, for he is a merciful High-Priest, having compassion on them that are unwillingly out of the way; but them that love their Opinion, Pleasure, or Profit, more than their God, or took up their Religion for by-ends, it is such will remain in Darkness, by resisting the Truth. But let all have

48 *The state of the Elect in this time,*

have a care they fall not into the snare, as *Israel* did; for when the Lord first came, he coming not of a Person of Dignity, but of one of no Estate in this World; This proved a snare to *Israel*: Let us take warning by them, and not neglect the owning of the truth; for if we do, we shall be taken in the snare as they were: for the day of the Lord will come as a snare upon all them that will not prepare for him, and take the warning given by him, by the signs, and the opening of the word, as he hath declared, and now made them manifest to the world.

CHAP. XVI.

The difference between the State of the Elect in this time, and of that which is to come.

NOW when God does Elect, or fore-choose any Person, or persons, it is not only to be an advantage to themselves, but also to carry on the Counsel of the will of God in the purpose he hath determined; As the Remnant for a standing witness. The first Churches likewise to partake of the Holy Ghost, and to bear their testimony to the truth of the Gospel. And also they were to withstand the fury of the enemy, and to meet with fiery tryals. These things were so certainly allotted here their portion, that they were not to think strange of it, *Pet.*— neither are *Israel* that will be taken in and be the Lords Elect in time to come, chosen only for themselves, but also to carry on the Counsel of the will of God, that the other Nations that are spared might be blessed in them, who are given to *Israel* for Daughters

Daughters and Servants; Who in some measure will partake of the glory. And also in this time, if God doth elect or chuse any single person, it is not only for the benefit of that person, but to carry on the Counsel of the Will of God. As *Josiah*, he was to break down the Altars of the false Gods. And *Cyrus*, to restore *Israel* to their own Land. And *Luther*, to bring the Gospel again to light, that others that would might take hold of the offers of mercy.

I hope that His Majesty, and the Great Council of the Nation will take these things into their consideration, that thro' their encouraging the Knowledge of the truth, it may meet with better success than it did in *Swedeland*. For when the good Ministers that truly feared God, seeing the Signs the Lord foretold should be before his coming, and thereby apprehending his near approach, was willing to acquaint the people, that thereby they might prepare for the coming of the Lord, so as they might not be found in darkness at that day; and that day come upon them at unawares. But the greater part withstood the truth, like the *Pharisees* of old, and would suppress the Knowledge of it, and presently sent away to the Ministers in *Holland* to continue as they were. The certainty of this came over in the Monthly Mercury.

And I also heard by an Outlandish Minister, that when the good Ministers of that Country, upon the signs the Lord had given of his coming, and they knowing there was a great deal of the

50 *The state of the Elect in this time,*

Scripture unrevealed, therefore desired that they might joyn in earnest prayers to the Lord for the right understanding of his word; and to leave off their Scholastick way of preaching, and more to study the Word. But those that were in the wrong, being the strongest party would not yield thereunto.

But I hope our Ministers, and Teachers, of all Parties, will not follow their Example; since it is made so clearly evident, that the stroke will fall on the Christians, that shall be found in darkness at that day. And since we have been all in mistakes, some more, and some less, the God of his mercy, now again brought the true meaning of his word to light, according to his promise, as we therefore may the better pity and pray one for the other; and by a speedy reformation, break off from our sins by working righteousness, and in shewing mercy to the poor who are at this day languishing: And also by our owning the whole truth, that thereby we may unite and serve the Lord with one confession. And that by us the Protestant Churches beyond Sea might be warned; and that by our owning the whole truth, it may give such an alarm to the Christian World, that many Millions of Souls might come out of Darknesse. For the Lord giveth his Creature an opportunity to improve, and this being now the small time that is given the Christians, whereby to escape the wrath to come, if we accordingly take hold of it, we do not stand in opposition against the truth.

FINIS.